

*Note on a Copper Land Grant, by JAYA CHANDRA.*

The copper plate whence the accompanying reading in modern Sanscrit character and translation are taken, was found near Fyzabad in the Oude, and a facsimile of it was forwarded to me by Lieut. Col. Caulfield, then Resident at Lucknow. The land grants of the donor, Raja Jaya Chandra, are not uncommon. In the first volume of the Transactions of the Asiatic Society there is a notice by the late Mr. Colebrooke, (p. 441,) of a grant by this Raja, which is however described at second-hand: "Without having seen the original," says Mr. Colebrooke, "no opinion can be offered as to the probable genuineness of this monument; (date s. 1220, A. D. 1164) the inscription is however consistent with chronology; for Jaya Chandra, who is described in the *Ayeen Acberi* as supreme monarch of India, having the seat of his empire at Canouj, is there mentioned as the ally of Shehabuddin in the war with Prithair Raja, or Pithora, about the year of the *Hejira* 588, or A. D. 1192; twenty-eight years after the date of this grant."

The date of the grant now published is s. 1243, or A. D. 1187, twenty-three years subsequent to that of the same monarch noted by Mr. Colebrooke, and only six years prior to the death of the ill-fated donor, which occurred A. D. 1193. With him expired the dynasty of the Rahtore princes of Canouj.

The genealogy, as given in the grant now before us, differs only in the name of the first ancestor mentioned from that found in Mr. Colebrooke's grant. The name is there *Sripala*, here *Yasovigra*, but the identity of the monarch, known under these different appellations, has been already ascertained, and admitted by the highest authorities, (As. Soc. Jour. vol. iii. p. 339).

The phraseology of this grant is not different from those of Jaya Chandra, which have been already discovered: the anathema against the resumers of land granted in free tenure is remarkable for its peculiar bitterness. The plate, judging from the facsimile, must be in high preservation, and the date it gives is valuable, as bearing corroborative testimony to the accuracy of chronological data.

卐

श्री

सस्ति ॥ अकुण्ठोत्कण्ठ वैकुण्ठ कण्ठपीठलुठत्करः । संरम्भः  
 सुरतारम्भे स श्रियः श्रेयसेस्तु वः ॥ आसीदसीतद्युतिवंशजातच्चा  
 पालमालासु दिवंगतासु । साक्षाद्विवस्वानिव भूरिधाग्ना नाम्ना  
 यशोविग्रह इत्युदारः ॥ तत्सुतोभून्महीचंद्रश्चंद्रधामनिभं निजं । ये  
 नापारमकूपारपारे व्यापारितं यशः ॥ तस्याभूत्तनयो नयैकरसि  
 कः क्रान्तद्विषन्मण्डलो विध्वस्तोद्धतवीरयोधतिमिरः श्रीचंद्रदेवो  
 नृपः । येनोदारतरप्रतापशमिताशेषप्रजोपद्रवं । श्रीमत् गाधि  
 पुराधिराज्यमसमंदोर्विक्रमेणार्जितं ॥ तीर्थानि काशिकुशिकोत्सर  
 कोश्लेन्द्रस्थानीयकानि परिपालयताधिगम्य । हेमात्मतुल्यमनिशं  
 ददतादिजेभ्यो पानांकिता वसुमतीशतशस्तुलाभिः ॥ तस्यात्मजो

मदनपाल इति क्षितींद्रचूडामणिर्विजयते निजगोत्रचंद्रः । यस्या  
 भिषेककलशोद्धसितैः पयोभिः प्रक्षालितं कलिरजः पटलं धरि  
 च्याः ॥ यस्यासीद्विजयप्रमाणसमये तुङ्गैर्वलैर्वैश्वर्यन् माद्यत् कुम्भ  
 पदक्रमासमभरद्रश्यन्महीमंडलेचूडारत्नविभन्नतालुगलितस्थानासृ  
 गुङ्गासितः शेषः स्पर्शशादिव क्षणमसौ क्रोडे निलीनाननः ॥  
 तस्मादजायत निजो यतवाङ्गवल्लिवन्धावनङ्गनवराज्यगजो नरे  
 न्द्रः । सांद्रामृतद्रवमुचां प्रभवो गवां यो गोविंदचंद्र इति चंद्रइवांबु  
 राशेः ॥ नकथमप्यलभंतरणक्षमांस्त्रिसृषु दिक्षु गजानथ वञ्चिणः ।  
 ककुभिवभ्रमुरभ्रमुवल्लभ प्रति भटा इव यस्य धरागजाः ॥ अजनि  
 विजयचन्द्रोनाम तस्मान्नरेन्द्रः सुरपतिरिवभूभृत्पक्षविच्छेददक्षः ।  
 भुवनदलनहेलाहर्महम्बीरनारी नयनजलजधाराधौतभूलोकता  
 पः ॥ लोकत्रयाक्रमणकेलिविसृङ्खलानि प्रख्यातकीर्त्ति कविर्वर्णित  
 वैभवानि । यस्य त्रिविक्रमपदक्रमभाजयन्ति प्रद्योतयन्तिकलि राज  
 भयं यशांसि ॥ यस्मिंश्चलत्युदधिनेमिमहीजयार्थमाद्यत्करीन्द्र  
 गुहभारनिपीडितेव । याति प्रजापतिपदं शरणार्थिनी भूस्तद्गुर्तुरंग  
 निवहोत्थरजच्छलेन ॥ तस्मादद्भुतविक्रमाद्यजयचन्द्राभिधानः पति  
 भूपानामवतीर्ण एष भुवनोद्वारायनारायणः । द्वैधीभावमपास्य विग्रह  
 रुचिं धिक्कृत्य शान्ताश्रयाः । सेवन्तेयमुदग्रवंधनभयध्वंशार्थिनः  
 पार्थिवाः ॥

गच्छेन्मूर्खामतुच्छां न यदि कवलयेत् कूर्मपृष्ठाभिघातः प्रत्यावृत्त  
 अमार्त्ता नमदखिलफणश्वासवात्यासहस्रं । उद्योगो यस्य धावद्भ्र  
 णिधरधुनीनिर्भरस्फारधारभ्रस्यद्दानद्विपालीवहनभरगलद्वैर्द्य  
 मुद्रः फणोन्द्रः ॥ सोयं समस्तराजचक्र संसेवितचरणः सच परम  
 भट्टारक महाधिराजपरमेश्वरपरममाहेश्वरनिजभुजोपाज्जित  
 श्रीकाण्ठकुव्रजाधिपत्यश्रीचन्द्रदेवपादानुध्यातपरमभट्टारक महा  
 राजाधिराजपरमेश्वरपरममाहेश्वरश्रीमदनपालदेवपादानुध्यात  
 परमभट्टारकमहाराजाधिराज परमेश्वर परममाहेश्वरा ३५  
 पति गजपति नरपति राज त्रयाधिपति विविधविद्याविचार  
 वाचस्पति श्रीगोविन्द चन्द्र देव पादानुध्यात परम भट्टारक महा  
 राजाधिराज परमेश्वर परममाहेश्वराश्वपति गजपति नरपति  
 राजत्रयाधिपति विविधविद्याविचारवाचस्पति श्रीविजयचन्द्र

देवपादानुध्यात परम भट्टारक महाराजाधिराज परमेश्वर पर  
ममाहेश्वराश्वपति गजपति नरपति राजत्रयाधिपति विविधवि  
द्याविचार वाचस्पति श्रीमज्जयचन्द्र देवो विजयी ॥ असुरेश  
पत्तनायां केमलीग्रामनिवासिनो निखिल जनपदानुपगतानां  
राजराजी युवराज मन्त्रपुरोहित प्रतीहार सभापति सांग्रामि  
काख्यपटनिक भिषङ्नैमित्तिकान्तः पुकि द्रुत करितुरगपत्तना  
कर स्थान गोकुलाधिकारिपुरुषानाज्ञापयति बोधयत्यादिशति  
च विदित मस्तु भवतां । यश्चोपरि लिखितग्रामः सजल स्थल स  
लौहलवणाकरः समत्स्यकरः सगतेष्विर सगिरिगहन निधानः  
समधूकाम्बवाटिकाविटपतणापतिगोचरपर्यन्तः सोर्द्धाश्वतु रा  
घाटविशुद्धः श्वसीमापर्यन्तः त्रिचत्वारिंशदधिकद्वादशशत स  
म्बत्सरे आषाढे मासि शुक्लपक्षे सप्तम्यान्तिथौ रविदिने अंकतो  
यपि सम्बत् १२ ४३ आषाढसुदी ७ खौ अद्येह श्रीमहाराणास्यां  
गंगायां स्नात्वा विधिवन्मन्त्रदेवमुनि मनुजयुत पितृगणांस्तर्पयि  
त्वा तिमिरपटलपाटलपटुमह समुध्म रोचिष मुपस्थायौषधि  
पति सकलशेखरं समभ्यर्च्य त्रिभुवनत्रातुर्भगवतो वासुवस्य पूजां  
विधाय प्रचुरपायसेन हविषा हविर्भुजं कृत्वा मातापित्रो रात्मन  
श्च पुण्ययज्ञोभिवृद्धये ॥

अम्भोभिराचम्य कुशलातापूतकरतलोदकश्चर्चकभारद्वाजगोत्राय  
भारद्वाजाङ्गीरसवाहस्पत्येतित्रिप्रवराय राजतश्रीअटलपौत्राय  
राजतश्रीइन्द्रपुत्राय औडराजतश्रीअनङ्गाय चन्द्रार्कयावच्छास  
नीकृत्य प्रदत्तो मया यथादीयमानकरकरपूरनिकप्रभृतिनियतानि  
यतसमस्तआज्ञाविधेयीभूयदास्यन्तीतिभवन्ति चात्रश्लोकाः ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ॥ उभौ तौ पुण्यक  
र्माणौ नियतं स्वर्गगामिनौ ॥ शंखं भद्रासनं च्छत्रं वराशवा वरवार  
णा ॥ भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥ षष्टिवर्षसहस्रा  
णि स्वर्गे वसति भूमिदः ॥ आच्छेत्ता चानुमन्ता च तान्येव नरके  
वसेत् ॥ वज्रभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा  
भूमिस्तस्य तस्य तदा फलम् । स्वदत्तां परदत्ताम्वा यो हरेत् वसु  
न्धरां । स विष्ठायां क्रिमिर्भूत्वापितृभिः सह मज्जति । तडागानां  
सहस्रेण वाजपेयशतेन च । गवां कोटिप्रदानेन भूमिहर्ता न मुञ्चति ।



वारिहीनेष्वरणेषु शुष्ककोटरवासिनः । वृष्णाहयाश्च जायन्ते  
 देवब्रह्मस्वहारिणः । न विषं विषमित्याज्जब्रह्मस्वं विषमुच्यते । विष  
 मेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं ॥ वाताभ्रविभ्रममिदं वसुधा  
 धिपत्यमापातमात्रमधुराविषयोपभोगाः । प्राणास्तृणायजलविंदुसमा  
 नराणां ॥ धर्मः सखा परमहोपरलोकयाने । यानीह दत्तानि पुरा  
 नरेन्द्रैर्दानानि धर्मार्थयश्कराणि । निर्माल्यवान्तप्रतिमानितानि  
 को नाम साधुः पुनराददीत ॥

*Literal Translation, by Pundit SARODAHA PRASADH.*

1. May the embrace of Lakshmi, (\* \* \* \* \* and Vaikuntha,) contribute to your prosperity!

2. The Rajas who were descended from the *lunar* line having departed for heaven, one, named *Yasóvigraha*, by his natural spirits was as the sun himself.

3. His son was *Mahi Chandra*, who extended his fame as beams of the moon across the sea.

4. His son was *Chandra Deva*, who was exceedingly given to justice, who invaded the whole circle of his enemies, and dispelled the darkness of the gallant warriors. He, by the power of his arms, gained the kingdom of *Gádhipoora*, where all sorts of insurrections have been quelled by his power.

5. He, (*Chandra Deva*,) who protected the sacred places of *Kashi*, (Benarus,) *Kushikotsava Kóshalá*, (Oude,) and *Indrasthána*, possessing them, who constantly gave gold equal to the weight of his body to the *Brahmanas*; made the *Vasumatí*, (earth,) renowned by the hundreds and hundreds of *túlás*.\*

6. His son *Madanapála*, who was like the moon in his line, and the crest-jewel of all the Rajas, was glorious! By the water of his anointment, all the filth of the *Kaliyuga* has been washed away.

\* A religious ceremony, i. e. giving gold or silver to the *Brahmanas*, equal to the weight of the donor's body; the ceremony is in these days often practised by weightments against grains, or precious merchandise. It is supposed to be efficacious in awarding evil, and was constantly had recourse to by Maharaja Runjeet Sing, (Lahore,) in his last illness.

7. At the time of his expedition for conquests, when the earth was as it were crumbling under the over-passing of his furious elephants, as well as his mighty army, the mouth of *Sesha*,\* smeared with blood gushing from the palate pierced by the pressure with his head jewel, was for sometime bent down even to his breast.

8. From him was born *Gobinda Chundra*, like the moon rising from the sea, who by his arms, long and like the creeping plant, kept the newly, acquired kingdom—stubborn as the elephant in confinement; nay, who granted a great many cows yielding sweet milk.

9. His elephants, rivals to that of *Indra*, having sought in vain in the three quarters of the world for elephants, capable of bearing their burdens, came at last in the quarter of *Indra*, (east,) and wandered there-along.†

10. From him was born *Raja Vijaya Chandra*, who like *Surapati*, (*Indra*,) cut off the *Pukshus* of all the *Bhubhrit*‡. He at his easy conquest of the world, has extinguished the heat of the earth by the abundant tears of \* \* \* \* \*

11. His renown challenging the three regions of creation described by eminent poets, and which reached as far as the *Vishnu loka*, (region of *Vishnu*,) has been ever the terror of *Vali Raja*.§

12. The earth, at the expedition of *Vijaya Chandra* to conquer the whole world crushed by his furious elephants, ascended, as it were, in the dust caused by his numerous army, to solicit refuge from *Prajapati*, (*Brahma*.)

13. From him who was possessed of wondrous power, sprung one named *Jaya Chandra*, the lord of all *Rajas*, who was as the *Narayana* himself, born only for the deliverance of the world; and whom the *Rajas* humbling themselves ceased from contemplating hostilities with, and putting a stop to their designs, submitted to.

14. At the preparation of his warlike affairs, the *Phanindra* (the chief of serpents,) wearied with falling down and again rising from the hard shell of the *Kurma*,|| under the pressure of his elephants the ichor from whose temples dropped into the streams, running from the

\* The chief of serpents, supporting the earth on his head.

† With the view of finding there the rival elephants of *Indra*.

‡ The word *paksha* means when relating to *Indra* the “peaks of mountains;” and “allies” when referring to the *Raja*. The word *Bhubhrit* has also a double meaning, “the mountain” and “the (other) *Rajas*.”

§ *Vali Raja*, v. the *Srimat Bhagavata*.

|| The tortoise supposed to reside underneath the earth.

shaking hills, and panting from his thousand hoods with impatience, would without sustenance have fainted, and died.

He, the glorious *Jaya Chandra*, whose feet were adored by the circle of Rajas, and who was like *Vachaspata*\* in discussing on various *Vidyás*, (sciences,) the lord of the three Rajas: viz., *Aswapati*, *Goyapati*, and *Narapati*, very rich, king of kings, learned and superior to all, and who was devoted to the feet of (his father) *Vijaya Chandra*, who also was like *Vachaspati* in discussing, &c. and devoted to (the feet of his father) *Govinda Chandra*, who also was, &c. and devoted to the feet of (his father) *Madanapála*, who also was, &c. and devoted to the feet of (his father) *Chandra Deva*, who was also very learned, king of kings, &c. &c. and who gained the kingdom of Kanyakubja by the power of his arms. That proclaims and orders to all the inhabitants of *Kemali*, the village situated at *Ashúreshapattaná*, to all the rajas, princes, ministers, priests, attendants, chiefs of assemblies, warriors, (*akshapálikas*) physicians, and servants, who were occasionally to attend to the female apartments, superintendents of elephants, horses, mines, cows, &c.

Be it known to all of you, that this day, the seventh day of the moon, in the month of *Ashádha* of *Samvatsara* 1243, we, for promoting the virtue and fame of our parents and ourselves, having performed ablation in the Ganga at Benares,—satisfied as usual, the *Gods*, *Munis*, men, together with deceased ancestors, with offerings of water, adored him whose fervid beams dispel darkness, worshipped him who wears the crescent on his forehead (*Shiva*), and *Vásudeva* (Vishnú), offered oblations to *Hútáshana* (Fire) with *Páyasha*† and performed *Achamana* with water, then granted with water in hand to *Alonga Ouda Ráyuta*, who belonged to the *Bháraddája* line, and was possessed of three Provaras, viz. *Bharaddája*, *Angirasa*, and *Várhaspatya*, and who was the son of *Indra Ráyuta*, and grandson of *Atala Ráyuta* with a *Sáshna*, (grant) village above-mentioned (*Kemali*) which was enriched with water and earth, with mines of iron and salts, with ponds full of fishes, with caves and fertile farms, mountains and forests, with gardens of modhu and mango trees, and which extends as far as *Trinayuthi*, and the four boundaries of which were undisputable. It is ever to be enjoyed so long as the sun and moon will endure. Its revenues, as settled, or are to be settled, are duly to be discharged by the tenants.

\* The Guru of the Gods.

† Rice boiled with milk and sugar.



*Slokas.*—He who grants lands, and he who accepts, both of those virtuous reside in heaven.

O, *Purandara*, (Indra.) *Sankha* (shell) houses, ensign of ranks, (chattah) fine horses and elephants, are gained by granting lands.

He who grants lands lives 60,000 years in heaven; but he who confiscates, or resumes, or allows others to do so, is doomed to hell for a like period.

The earth has been enjoyed by many kings, as *Ságara* Raja, and others, and he who rules it in his turn is the sole enjoyer of its fruits.

He who resumes lands granted by himself or others, is to become a dung fly and to live therein with his ancestors.

The resumer of lands can never be free from sins, though he grants a thousand tanks, a crore of cows, and performs a hundred *vajapeya* (a sacrifice.)

Those who resume lands granted by others, will become black serpents in the desert of the forest of the *Vindhya* mountain. No poison is of itself utter poison; but to deprive a Brahman of his property is indeed poison, because the former can kill one alone, but the latter the whole of a man's descendants.

Sovereignty is unstable like the wind; worldly pleasures are in the first instance desirable. The life of man is as a dew-drop on the grape, but, alas! virtue is the only friend who accompanies him into the next world.

But what generous man will resume the grants made by Rajas, who have gone before him, and whose gifts are like wreaths of flowers spreading the fragrance of a good name and of a reputation for wealth and virtue?

*Lineage of Jayachandra.*

Yashovigraha.

|

Mahichandra.

|

Chandra Deva.

|

Madanapála.

|

Gobindachandra.

|

Vijayachandra.

|

Jayachandra,  
the donor.